2: Batchelor M-5 (1877-1924) 1927
AB6 Ainu AB6

you kill such little chickens as that for food?" "Oh, no, Sir," said he. "It died yesterday!"

The foregoing little incident reminds me of another one of a somewhat similar nature. I had not been long in Hakodate before I set up housekeeping. My cook, housekeeper and general factotum was a Japanese man aged forty. Although a very good fellow, I found out later that he was very busy "feathering his own nest." One day he came to me and said, "I think, sir, it would be well if you were to have chicken today for dinner." "But why, cook?" I asked. "Oh," he replied, "one of the hens is quite sick and cannot live many hours longer. I think it would be best to kill it at once before it is too late. It will make you a fine dinner, Sir." "No, thank you, cook; you may have it." And he really did kill and carry it home, where he cooked it and he and his family ate it up. Well, he is dead now, and I can only say, "Peace be to his hashes!"

I know of one district by the sea where the people are very fond of turtle soup. Sometimes when the fishermen go far out to sea to fish, they bring back a turtle or two which they catch on the surface of the water. These they kill and feast on. I am told that the stews they make of them are fine eating. That may be so, but having seen and smelt the mixture once, I could never thereafter bring myself to taste it. Three years ago one of these creatures found its way ashore at Usu. The people soon caught it. It was quite a big one and they were delighted with their capture. But, instead of killing it, the Japanese and Ainu combined in giving it a large quantity of *saké* to drink and then sending it adrift again. The Ainu worshipped it and offered it fetish shavings before parting with it. Such a procedure is said to bring great good fortune.

Hokkaidō abounds in fruit of kinds. There are raspberries of several varieties which are very good

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

eating. And strawberries also are to be found. There is a rich abundance of wild grapes and, although these are very sour, the people and the bears relish them much. They are not preserved in any way but are gathered and eaten when in season, or before. Mulberries of a small kind are plentiful in some localities and are very sweet. These and the raspberries make good jam. The blueberry, also, is found in some places. An edible kind of actinidia abounds, and this fruit, eaten in moderation, is most palatable. Bears are inordinately fond of it. Thus, then, it will be seen that the Ainu, excepting in times of famine, never lacked plenty of food to eat. I used to pay a shilling for a big salmon; for a salmon-trout fourpence; for a hare threepence; for a tree grouse twopence. A bag of rice cost two shillings.

The stem and leaves of the mugwort (*Artemisia*) were also used for food in the early spring when very young. They were taken and first boiled, then pounded in a mortar, and after that made into cakes and dried for future consumption. A good deal, however, was eaten at once, pounded with millet or rice. It is said to have been very nutritious and to be of itself quite sufficient to sustain life and keep the body in a healthy condition. It had a very sweet flavour and the people were remarkably fond of it. It is said that in olden times the Ainu lived much on this herb, and that it has been the means of keeping many alive throughout more than one famine.

Sometimes the people used to boil, peel and pound chestnuts and eat them with fish eggs. The roe and nuts were pounded together and then boiled. Sometimes animal fat was also added, and this made a very rich though indigestible dish. Sometimes it was eaten without being cooked, but as a rule it was made into cakes and toasted. I found this concoction not at all bad on occasion after a good day of tramping it. The people are extremely fond of fresh salmon roe. They

2: Batchelor M-5 (1877-1924) 1927
AB6 Ainu AB6

were left standing up by the frame. They were about six inches in diameter and were very smoothly trimmed off level at the edges and tops. I have often seen them used for chopping small things. The chief sometimes used that in his corner of the hearth for cutting his tobacco leaves on, and for beating bits of dried fish on before toasting them at the fire. But they were most often used as rests when making and shaving fetishes, or when forming sticks into ceremonial moustache-lifters or arrows for baiting bear cubs with, at the famous bear festivals. At present, however, the custom of having them is dying out, as the houses are now being built after the Japanese fashion. Today some of the huts do not have them at all. These two small posts were regarded as the special personal fetishes of the male head of the family. Should the house not be burned down at the time of his death, they were pulled up and reverently burned upon the hearth and others substituted for himself by his successor.

As for the wood used in making them, I was told that the very best is the sacred *pungau*, *i.e.* "lilac" (*Syringa japonica*). This is said to be hard and strong and is sometimes used for making fetishes for the best of the divine Spirits. The wood of this little tree well withstands the decomposing effects of damp earth, so the chief pillars of the huts were formed of it. So also were the shafts of arrows which were used with the spring-bows set out in the open by the tracks or runs of wild animals. Nails and pegs and skewers were made out of it by the old people.

There are no chimneys in Ainu huts, but a hole is purposely left in one or both angles of the roof for the escape of the smoke. They do not always work, and the smoke is often a great trouble to one's eyes and throat. To those sitting close upon the ground it is much better than for such as may be standing or sitting on anything two or three feet high. Still, it is fine for any fish or meat which may be hanging in the

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

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CHIEF PENRI AND HIS TWO BEAR-HUNTING BROTHERS

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

CHAPTER XXXVII

THE PINE-MARTEN, ADONIS, AND SKYLARK

Among the wild flowers of Hokkaidō, the Adonis is regarded by the Ainu as one of the prettiest, if not indeed the prettiest of all. According to them, its beauty is accounted for by the fact that it is supposed to have once been a goddess—the daughter of one of the deities who are said to have the rule in the skies next to this earth. The pine-marten also, which is a very important little animal, is thought to have had his origin in Heaven.

The adonis is, without doubt, a very beautiful flower. It is of a bright yellow colour and blooms before the green leaf appears. It is a real harbinger of spring, joy, and warm weather. It is the very first flower to blossom here in Hokkaidō, and may sometimes be seen in secluded spots, where it is sheltered from the wind, even before the snow is all melted. I have sometimes dug it up as early as the end of February, while in March it is very abundant. It is this, perhaps, which causes the people to love it so much. Indeed, they regard it with quite as much affection as the children of England do the snowdrop.

The legend regarding the first appearance of this flower in Ainu-land is well worthy of consideration, for it is both pretty and instructive in its teaching.

"The divine pine-marten is a god who in the beginning had his home in Heaven. But he came down from above and took up his abode among the Ainu. Here he stands very high indeed among the deities

2: Batchelor M-5 (1877-1924) 1927
AB6 Ainu AB6

824 means 'the doctrine of preservation by trees.' The man who gave me much of the information contained below, when speaking of this, said,

824 224 782 "When those hunters who are acquainted with the cult of the mountains are about to start on a hunting expedition, they first, after having worshipped at the fetish cluster, go and select a large tree and worship its spirit, saying, 'O Thou mighty possessor of the soil, we have come to kill animals. Please help us. O see that we meet with no accidents, and prosper Thou us.' After this has been done they set out, fully expecting to kill many bears and deer."

This is tree worship in its baldest form, and we see by it that the hunters regard the tree for the time being as their tutelary god or guardian genius. I find, also, that when a person is sick, his friend will sometimes go to the forest and select what he considers to be a good tree or shrub and worship it. He fully believes that if he does this devoutly and in faith, the tree genius will work a cure. Some of the so-called [137] good trees, i.e. trees willing to help, are the willow, dogwood, oak, spruce, spindle tree, prunus, hornbeam, black alder, lilac, birch, magnolia, yew, ash, cercidiphyllum, azalea, chestnut, mulberry, and a few others.

755 When praying to any of these for the sick, prayers such as the following are said; 'O *Topochi*, thou divine wise and quick one, make haste and heal this sick person. Thou art the child of *Shirempa*, the divine one standing upon the earth, and thou wast sent down from heaven in the beginning. Thou art the great and chief tree god. I know thy name and the name of thy father. Thou art the wise one and art very quick. Thou art also a mediator. In thy father's name, O wise one, yea, in the name of *Shirempa*, I ask Thee to heal him quickly." My friend added,

2: Batchelor M-5 (1877-1924) 1927
AB6 Ainu AB6

782 the tree crown, fight for me. Shake off the demon bear.' If these instructions be faithfully carried out, no bear will touch one." On asking what should be done in case of being attacked by Bruin, I received many instructions such as the following.

"Before the animal can reach you, lie down flat on your stomach and don't even breathe till he has smelt you and taken his departure. But whisper into the ground, asking the earth genius to cover you up. Or if a very rotten tree trunk is lying on the ground, get under it and ask the rotting wood demon to carry your scent away." Such are some of the instructions given me on this remarkable cult.

●137 The ash tree is called Pin-ni by the Ainu and Yachidamo by the Japanese. Its scientific name is Fraxinus mandshuria, Pupr. var. japonica. It is very plentiful in Hokkaidō. Its habitat extends from 49 degrees N.L. in Saghalien down to the northern part of Honshū in Japan. It is a beautifully growing tree and has a glossy, smooth trunk. A tall, handsome man is sometimes described as a "fine well grown ash tree" by the Ainu.

314 In the southern part of Saghalien this tree is found
322 only in the river valleys and damp plains, especially on the western shore where the climate is fairly mild. It is thought much of by the people and its wood is put to various uses. The trunks of the larger trees are often made into river canoes and sea-going fishing
[396] boats, the latter having boards fixed on their edges, with strips of bark or vines to keep the salt water out. Boat oars are also made of this wood. Sometimes one meets with mortars used for pounding cereals and producing dough for dumplings, made of this tree. As the wood is very tenacious and the branches lithe, slender and pliable, and therefore easily bent into circles and other forms, the hoop parts of scoop-nets are made of
008 it; also snowshoes, pot-hooks and sleighs. Thus there

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

CHAPTER LI

ON CATCHING FISH

The Ainu were formerly great fish eaters; in fact, fish was their staple food—their "staff of life." The general name for "fish" is *chep*, sometimes heard as *chi-ep*, and this means "what we eat." The large autumn salmon, which they call *shibe*, is a very fine fish and sometimes goes up in weight to 40 pounds. It used to be very plentiful. The summer salmon, which enters the rivers in June, was also much eaten and was also very plentiful during the season. The fish were taken sometimes by netting and sometimes by spearing, and, during the winter months, with hook and line dangled through holes made in the ice. Both along the sea coasts and the banks of rivers, the men set torches to attract the fish during the night and also held some torches over the holes in the ice. In this way they took many.

A MAREK OR FISH SPEAR

No. (1) is the iron hook. It is so fixed to the end of the shaft (2) that when a fish is struck with it the point enters the flesh and is drawn over. The more the creature struggles, the tighter the hook holds. No. (3) is the skin thong which fixes the hook to the shaft.

Fishing along the shallow places of the sea coast in the north was extremely interesting when trained dogs were used. The process was as follows. Several

2: Batchelor M-5 (1877-1924) 1927
AB6 Ainu AB6

492 shoulders quite out of sight. My man glided like lightning off his horse and hurriedly pulled my pony over so as to allow him to free his neck. He told me that had he not done so at once, it would have been broken. Parapita went up in my estimation a hundred per cent, and I escaped with a live horse and but a few bruises for either of us. But I must admit that the poor beast looked as much astonished as I felt.

To give a full account of all the incidents I have met with on my journeyings among the Ainu would require a volume, but I only propose at present to touch on such as are concerned with this one outing.

824 The Ainu are great botanists and I found Para-
137 pita's knowledge of plant names quite extensive. On hearing some of them, I was much struck by their aptness. One day on passing through a place where hawthorn trees abounded and coming into close contact with some of their thorns, I asked him what these noxious bushes were called in his language. I spoke somewhat impatiently, I am afraid, for I did not like to get either my clothes torn or limbs scratched among them. He told me they were called *Abe-ni*. This means, he said, 'tree with harpoon bait" or "decoy." This puzzled me a bit till he explained that the pomes hanging from the branches at the end of the stems very closely resemble the "baits" or "decoys" the Ainu make to draw along the bottoms of rivers behind the fish-spears used for securing some kinds of fishes, particularly pike and trout. And truly the resemblance is remarkable. The botanical name of the hawthorn is *Crataegus*
[262] *jozana, C.K. Sch.* The pomes are black, fat, and juicy. The people eat them with great relish.

Soon we passed through big patches of very tall plants having broad leaves on the ends of hollow stems. He told me these were called in Ainu *Koroko-ni*. This turns out to be the *Petasites japonicus, Miq.* I asked my friend further about this plant and he told me that the hollow stems are called by a word which means a 'set-

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

up-throat,' that is 'hollow. They are so named, he said, because they resemble the human throat, being hollow. Continuing our conversation, I got hold of a quite new and interesting phrase. It was, *iwan kut koro guru*, which, being interpreted, is "a person with six throats." When it is remembered that six is the perfect number among this race, one is not at all surprised to learn that the phrase is intended to designate "a perfect liar." I listened to this, wondered, and was much amused.

Having one evening reached a certain village, I lodged with the chief, an old friend with whom I had stayed many times before. About midnight a cat began to caterwaul atrociously just outside the reed wall, close to my head. Sleep I could not. At last, in despair, I roared out to no one in particular, "Oh, do shoot that cat!" Shortly afterwards there came a terrific 'bang' not far from my ears, just outside the hut. The poor cat had met with an accident from which it never recovered. The chief had shot it! Thenceforth I was very careful as to what orders I gave the people.

I had a plate with three artificial teeth to it. Those teeth were resting in a cup of water by my side, as it happened, in the same hut as that in which the cat incident occurred. In the morning, when I awoke, both water and teeth were gone and neither I nor my man could find them. That same afternoon the chief came up to our stopping place a few villages away, mysteriously carrying something carefully in his hand, wrapped up in a leaf. Said he, "I think this must be yours, Sir." I took the leaf and there were the missing teeth nestling inside. "Where did you get these from?" I asked. "Oh," he replied, "I found them close to a rat hole near where you slept last night."

At a village in which we spent the night among well-known friends, a little girl brought me a nice tray of boiled chestnuts as a present from her mother. Their jackets had been taken off, so that we were able

3: Hitchcock N-5 (1888) 1891 AB6 Ainu AB6

bushels) and of other grains, wheat, barley, and rye, 15,369 koku (79,000 bushels). These quantities are quite insufficient to sustain the population, which draws its principal supplies from the main island of Japan.

The island is well wooded. The spruce, chestnut, walnut, mountain ash, beech, birch, elm, maples, and pines are the most common trees. The maples in the north belong to the large-leaved variety, and are not the same as those of the main island of Japan, the leaves of which are very small. In many parts there is a thick, almost impenetrable undergrowth of scrub bamboo, scarcely exceeding 3 to 4 feet in height, but very unpleasant for the traveler. In the forests, one passes through mile after mile of this luxuriant growth, along narrow trails which can be followed only by an almost imperceptible depression in the general level of the green tops.

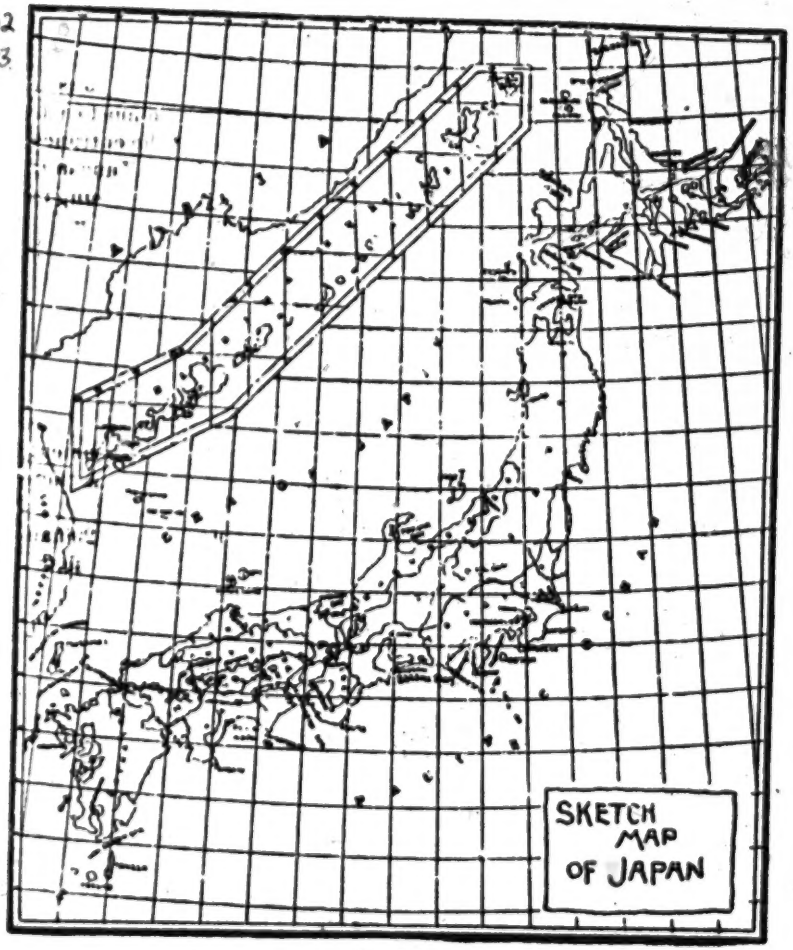


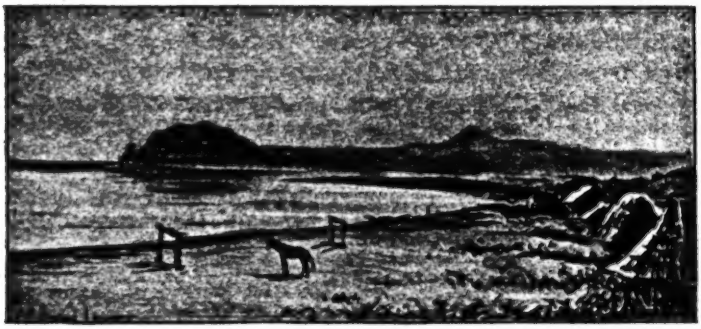
Fig. 68.

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

means a grassy plain; and *buto* is a Japanese corruption of the Ainu word *huts*, the mouth of a river. My ponies must have known of this "grassy plain," for they went remarkably well, and I reached the latter village some time before dark, so that I was able to push on to Saru Mombets, a larger village nearly four miles further. Saru Mombets translated means "a tranquil river in a grassy plain," a name thoroughly appropriate to the locality.

There is nothing to interest the traveller along the coast, unless he be a geologist. Almost the whole of the western part of the Iburi district is of volcanic formation. The eastern part is abundant in sandstones, breccias, and shales. In the neighbourhood of Yuhuts, and all along the coast as far west as Horobets, pumice forms the surface soil, showing that in former days frequent eruptions must have taken place. Vegetable mould alternates with pumice. Sand, clay, tufa, with beds of peat and gravel, are the components of the soil which is found filling up the declivities of mountains, covering low-lands and sea-beaches in this part of the island. Specimens of the palæozoic group are found in the pebbles of the Mukawa River and valley, like amphibolite, limestone, phyllite, sandstone, and clay-slate, besides variegated quartzite of greenish and red layers. Primary rocks are common all through Iburi and Hidaka.

The terraces surrounding the Saru valley are mostly wooded with oak, and the swampy region between the Mukawa and Sarubuto has many patches of green grass, and a thick growth of high swamp reeds.



HOROBETS.

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

"It is a kind of a jungle, in fact," said they, "in which yellow and black bears are plentiful. The rivers, which are numerous, are swollen by the heavy rains that have fallen lately. The natives up the river are unsociable and bad, and they will kill you. Then in the high grass horse-flies, black-flies, and mosquitoes abound."

"If you attempt it alone," said the wise man of the party, "you will not come back alive."

These reports were not encouraging, but, anyhow, I determined that, Irish as it may sound, *dead* or *alive*, if there were any Ainu up the stream I would see them. Owing to the difficulty of taking even my usual baggage, and not wishing to burden my ponies with more than was necessary, I decided to carry with me only a paint-box, many wooden sketching panels, my diary, and my revolver. I left all my other things at Otsu to wait for my return.

"Should you not come back again, can I keep all your belongings as my property?" kindly enquired the landlord of the tea-house, when I bade good-bye to him and to all the villagers who had collected round early in the morning to see me start.

I took two ponies, as usual. I left Otsu at dawn, and followed as well as I could the winding course of the river. Not far from Otsu I came to the thick jungle of high reeds and tall grass of which I had already heard. I made my way through the first obstructions; but I had not been in the jungle more than a few minutes when I was simply devoured by horse-flies, mosquitoes, and black-flies. My ponies were kicking, bucking, and trying to bolt, as they also were literally covered with horse-flies, sucking their blood and stinging them to madness. The reeds and grass were about ten or twelve feet high, so that, being higher than myself on my horse, I could not see where I was going. I kept along the river bank as much as I could; but in many places it was difficult to get through the ravines which one invariably finds along rivers, so I kept a little way off on the west side, and had the noise of the running river to guide me. For many wearisome hours I rode through this jungle, the dividing reeds continually rubbing against my face, arms, and legs, sometimes making pretty deep cuts with their razor-edged long leaves. The huge

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

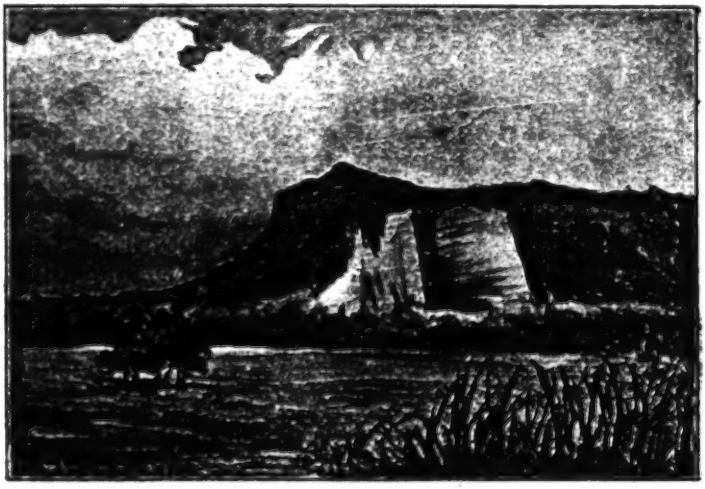
shirau—the horse-flies—grew more and more tiresome as the sun got warmer, and my head and hands were swollen and bleeding. The sun was by this time high in the sky, but there were no signs of the jungle coming to an end, no indications of huts anywhere near—no other noise but the sound of the crashing reeds and the running water of the river. My ponies were feeding well, as grass was plentiful; but I was faring badly. What with the exertion of keeping the ponies in order, while the densely-entangled reeds nearly dragged me off the saddle—what with the plague of mosquitoes and horse-flies, added to the sense of weakness caused by fatigue and hunger—it was really a terrible time for me—one of the worst episodes in my life. Nevertheless, I persevered, and went on and on, determined to reach my destination. I came upon two very large swamps, which forced me to make a wide *détour*. The ponies were very tired, and so was I. When darkness set in I halted, took the heavy pack-saddles off the ponies, and tied the animals to them, so that they could not bolt during the night; and wearied, disheartened, and discouraged as I was, I began to think how stupid I had been to start on such an expedition without carrying any provisions with me—without having provided myself with even a tent or a covering of any kind.

Circumstances made me a philosopher. What is the use of worrying about things that cannot be helped? After all, when you get accustomed to it, starving is really not so bad as people think. One of my ponies was of a sentimental disposition, and he seemed to understand my troubles. He came close and rubbed himself against me, placing his head near mine. It was touching, and in the solitude in which I was the sympathy of the dumb beast was as precious as that of a human being. Had he been able to speak, he might have been taken for a Christian, and a good one, too! He had been fearfully stung by horse-flies, and my petting him seemed to alleviate his pain. There is nothing like sympathy and a little personal kindness if one wants to make friends with animals. The last few rays of light were spent in putting together the notes which I had taken during the day, and which enabled me to draw a sketch-map of the river. At Horoizumi some days previously I was able to buy myself

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

on and on, and, as my ponies did not seem to be very tired, I tried to reach the coast that night. It grew dark, but the night was fine, and I let the noise of the running river guide me. Each minute seemed an hour, each hour an age. I rode and rode, and still rode, till I was nearly exhausted; and still I was surrounded by the tall reeds and rushes. "Thank God!" I heartily exclaimed, when finally, at a small hour of the morning, I found myself in open ground again, and the wind brought in waves the salt smell of the sea.

An hour or so afterwards two tired ponies were easily pulled up at the tea-house at Otsu, the landlord was roused, and a wearied and half-starved traveller was let in.



THE SHIKARUBETS OTCHIRSH.

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

was still, and only now and then some huge owl, awakened by the noise of my steps from its day's long sleep, would fly away, starting off on its night's peregrinations and depredations. I walked mile after mile, and finally struck the rails again. On a white post I saw a cipher in Chinese characters, which brought me back to the reality that I was still seventeen miles away from Shibetcha. I followed the line of rail as closely as I could, and late at night I reached Shibetcha. I roused the people at the *Marui yadoya*, and, having eaten some salmon and water soup, I retired to my *fontangs*, between which, it is useless to say, I slept well. I had walked forty-two odd miles that day, and it had been a pleasant change from the continuous riding on pack-saddles.

The next day I rode down to the coast to the bay of Akkeshi, about forty-two miles east of Kushiro. The road is very good all the way, and has on each side woods of oak and pine trees. The traffic on it is at present very small, and the only living creatures I saw during the twenty-eight or thirty miles were a beautiful long-tailed red fox and a number of Japanese convicts led by a policeman. These were dressed in red trousers and a short red coat made of coarse material. They were walking in a row, and they were chained two by two, and, moreover, a long rope joined the chain of each couple to that of the next, so that all couples were tied together. The end of this rope was held by the policeman. Some of them wore large hats entirely covering their face; others wore no hat at all, and had their head shaved in a peculiar manner. They were mostly bare-footed, but a few wore straw sandals. The Government wisely makes use of these convicts in opening roads and other public works, and after their term of punishment is expired, these men almost invariably become fishermen. A great part of the Japanese population of Yezo is composed of exiles and ex-convicts; in other words, Yezo is nothing more or less to Japan than what Australia was to England some years ago.

Nearing the coast I passed the "Tonden" of Hondemura, a colonial militia farming settlement. A long line of new houses, all exactly alike in shape and size, and built at intervals, stretches on each side of the wide road. Each of these houses is inhabited by a man who has served his time as a soldier,

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

called Se-Cherippe, which contains many shoals and low islands, near which are beds of oysters of enormous size, the shells of some measuring as much as eighteen inches in length. The Koro-pok-kuru, by whom this district was formerly thickly populated, seem to have relished this diet, as we find thick beds of discarded shells on the top of some of the lower hills, and in many places, especially in the vicinity of pits. These shell heaps are similar to those found on the main island of Nippon, and attributed to the Ainu. (*See* Chapter IX.)

The country round the bay and the lagoon forms a high land or plateau between two hundred and three hundred feet above the level of the sea, and the higher ground is thickly wooded, thus supplying Akkeshi with abundance of timber, mostly of evergreen trees, as Todo and Yezo-matzu, two spruces common in other parts of Yezo as well. With its good harbour, its large export of oysters, salmon, herrings, fish-manure, and seaweed, besides its seal-fishery and the quantity of good timber easily cut and transported down the lagoon and across the bay for shipment, it is not surprising that Akkeshi has become, after Hakodate, the most important centre on the southern coast. It is nearly half as large again as Kushiro, and has as many as nine hundred Japanese houses, besides sixty or seventy Ainu huts.

The Ainu were formerly extremely numerous in this district; but few of them are left now, and those few are indeed poor specimens of their race. They have nearly all become bald, and they seem to suffer very severely from rheumatism. Thick fogs are very prevalent along the coast, and it is but seldom that one can obtain a view of the whole bay. These fogs naturally render navigation unsafe, and are one of the great drawbacks to the prosperity of the place. However, our good Londoners could tell us that greater evils than fogs can exist. I have no doubt that at some future date we shall hear of Akkeshi as being the most important port in Yezo, when a railway to join it to Shibetcha shall have been constructed. The sulphur of Mount Yuzan will probably then be taken direct to this place instead of Kushiro, owing to the safety of its harbour, an advantage which Kushiro does not possess. The Akkeshi Bay is also interesting from a picturesque point of view, when fogs give one a chance of seeing the surrounding scenery.

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

tion. On a pretty bit of green grass in the foreground, only a few feet above the sea-level, were a shed and a storehouse. A reef and shallow water closed the entrance of the bay to the foaming waves of the Pacific. In the sheltered water, which was as smooth as a mirror, the dark rich colour of the overhanging rocks, caressed by the last warm rays of the dying sun, was reflected with absolute fidelity and almost increased loveliness. A cold whitish sky, and the *white horses* breaking on the reef, completed the *ensemble* of that lovely scene; and it was with great regret, after having attempted a sketch, that I was told my horse was ready, and I had to leave this poetical and exquisite scene.

On the slight elevations near Otchishi, and in the valley, pits are still to be seen, showing that the pit-dwellers were once numerous in this district. They are found both along the coast as well as slightly inland by the side of small rivers, and on the shores of the Saruffu lagoon. A well-kept road begins at Otchishi, and goes on to Nemuro. At first it runs over hilly ground and through an oak-wooded country, then through thick forests of spruce trees, the trees standing very close together. About four miles from Nemuro a military settlement—"Hanasaki"—similar to the one on the Shibetcha-Akkeshi road, has been established by the Japanese Government. Here, again, I was struck by the difficulty and the amount of labour involved in clearing the trees off the ground. It will take many years before the industrious farmers will have any return for their hard labour. I do not know what the object of the Japanese Government may have been in starting these two militia settlements in spots so unfit for cultivation, but it seems a great pity to see the Tokachi region, which has all the requisites for successful agriculture, quite deserted, while hundreds of men are wasting their strength and time at other places, where it will take several years to open enough ground for even a kitchen-garden.

Past the long row of houses at Hanasaki the road descends gently, and I arrived at Nemuro, a thriving place of about fifteen hundred houses, on the south-west coast of the plateau-like peninsula ending at Cape Noshafu. The general elevation of the plateau is between sixty and one hundred and twenty feet

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

above the sea-level, and the high land is covered with under-growth and stunted trees, such as scrub bamboo, oak, birch, and alder, the east winds and fogs no doubt preventing the latter from attaining a larger growth. Some low islands and reefs lie north and south off Cape Noshafu, and make navigation very unsafe for the small coasting crafts which sometimes during the summer call at Nemuro for sea-weed, herring, salt, salmon, and herring guano; the first exported chiefly to China, the others to Tokio and Southern Japan. Herrings are caught in large numbers during the spring and summer, and the export of fish-manure would be considerably increased if the harbour at Nemuro could be safely entered by larger ships. As it is now, though well sheltered by the small island of Bentenjima, it can only harbour small ships, as, besides not being deep, its entrance is narrow and of difficult access during the thick fogs of the summer. In the winter and part of the spring the harbour and the coast as far as Noshafu Cape are blocked with drift ice, thus stopping navigation altogether. The trade from the adjoining coast and the Kurile Islands concentrates at this port, and as a farming region the small portion of available land north-west of the town has given fairly good results. Horse-breeding has proved a success for the local wants, but hardly so in producing a fine breed of horses. Cattle-breeding, on the other hand, has been a failure all through, owing to the severe weather in winter, which the imported animals could not stand. In spite of strong easterly winds, heavy fogs, ice, and snow, fair crops of *daikon*, potatoes, turnips, barley, beans, wheat, and hemp are successfully raised here, as the soil is of extremely good quality. As to the town itself, it is prettily laid out, the streets crossing each other at right angles, while some of the houses are built in semi-European style, to meet the severity of the climate. A Shinto temple is erected on the high level; and from this is obtained a fine bird's-eye view of the harbour and town, with the numerous storehouses overlooking the sea.

As I have given a short description of the town—uninteresting save from a commercial point of view—I feel that I owe a few lines to its go-ahead inhabitants. Belonging, nearly all, to a young and adventurous generation, they reminded me of the

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

The children wear long gowns similar to those of the women, and one or two of the children I saw had very fair hair As will be seen by the illustrations, some of the men and women possess good features, more resembling those of European races than those of Mongolian type. They are gentle and quiet, like all other Ainu. They are submissive, and resigned to their sad fate.

The island of Skikotan is almost circular in shape, and it has one or two small anchorages on its north coast. I judged its diameter to be about twelve or thirteen miles. Etorofu and Kunashiri, though much larger in size, are of less interest to us in connection with the Ainu, as most of that race found there migrate from Yezo during the fishing season; therefore, nothing is to be added about them.

Etorofu is a long, narrow, but irregular island, over one hundred miles in length, and varying in breadth from five or six to twenty miles. It is very mountainous, and has some bold, rugged scenery, owing to its volcanic formation. Etorofu is by far the largest island of the Kurile group, and it possesses many safe anchorages, especially on its north-west coast, where several mountainous capes branch off the narrow strip of land, and afford small ships a fairly safe harbourage from west and south-westerly winds. Unfortunately, however, they are open to northerly and north-east gales, during the prevalence of which, should a ship happen to be cruising about in those latitudes, she would have to run for a shelter to the south-east coast. The south-east coast is not peopled, with the exception of a very few huts near Moyorotake, or "Bear Bay," at its most south-eastern point. A better shelter, however, is to be found in the bay, nearly in the middle of the island, on the shores of which are a few huts at Onembets and Imotsuto. Most of the coast is deserted, and the south-east portion is very rocky, huge cliffs, with high richly-coloured mountains in the background, ending like an impassable wall into the sea. Where the island is narrower there are some low terraces with scrub bamboo and stunted trees. Larch is found in Etorofu, while it is seldom found in Yezo. Heather-like plants are also indigenous in Etorofu, and cranberry bushes are frequent near the coast. From Betoya or Bettobu Bay down to its most south-western point Etorofu is

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all mountainous, with the exception of a small valley near Rubets. It is along the banks of the Bettobu River, in that small valley and on those terraces, that the numerous pits of the Koro-pok-kuru are found, and also at Rupets, further south on the same coast. This, however, I have already explained in connection with the pit-dwellers. The two small fishing-stations above mentioned are respectively under the lee of the headlands ending in Cape Ikahasonets and Notoro Cape. On the first headland the mountain of Tsiriju rises to a great altitude. The largest fishing-station is at Shana, on the western side of this headland, and further north, besides Bettobu, is the small station of Shibets. South-west of Shana one finds Rubets, Furubets, Oitoi, and Naibo, the latter in the bay of the same name. There are five lakes in Etorofu, two of which are between Shana and Bettobu, one near Rubets, the other close to Naibo; the fifth is a very small one, fifteen or sixteen miles north-east of Bettobu. The country has a rugged look, and in some places, as near Rubets, where the volcanic mountain masses leave space for low terraces the scrub-bamboo is very thick, as in Yezo, and small and stunted trees form the chief vegetation. Larch is more common on the north-west coast than on the south-east. Good timber is rather scarce in Etorofu, but a fair quantity of it is to be found inland, and also at the south-western portion of the island about Naipo.

Accumulations of sulphur are found at Ichibishinai, and there is an active volcano south-east of Bettobu, besides the beautiful volcanic cone of Atzosa, three or four thousand feet above sea-level. All this volcanic mountain mass, with its warmly-tinted peaks, bears the characteristics of the central portion of Yezo; and there seems to be little doubt that all this row of islands, with the frequent submerged craters and volcanic cones, is nothing but the continuation of the volcanic zone in Yezo. The main resource of Etorofu is the fishing. Four different kinds of salmon and salmon-trout are found, one similar to the salmon common in Yezo, the others somewhat differently marked. Salmon is extremely plentiful, and in July and August enormous catches are made, especially at the mouths of the rivers, where the fish are closely packed together.

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same extent as on the south-east coast. A peculiarity of the river is that before entering the sea it turns sharply south and runs along a bank of sand and mud, which is growing larger every year, which shows that a current from the Okhotsk Sea must travel down in that direction through the strait between Kunashiri and Yezo. The same peculiarity is noticeable in nearly all the rivers of the north-east coast.

From Shibets to Wembets the track is fairly even, but from Wembets round Cape Shiretoko it is in many places impassable even on foot. The Peninsula, ending in Cape Shiretoko, is a mass of high volcanic mountains towards the interior, while scabrous cliffs and huge rocks fringe the line of coast. However, from Shibets there is a small mountain track inland which brings the traveller across to the north-east coast near Shari. The track was through beautiful forests of pine trees, oak, birch, and elm, and during the first few miles it is on almost level ground. After that, hill after hill is ascended and descended, and one goes ever onwards at a higher altitude, until Rubets, a small shed, is reached. From here the track follows a zig-zag direction till it reaches the summit of the mountain range, and one then begins to descend on the other side. From the summit there is a lovely view of beautiful blue mountains in the distant west, one of which is called Oakan, and the other Moyokan. The mountainous part of the track from Igiani, three miles from Shibets, as far as the north-east coast, reminded me much of the scenery in Switzerland, with its rapid and limpid fresh-water rivers, thickly-wooded country, and green grass, which last was replaced here by an undergrowth of scrub bamboo. When I went across this mountain pass the rain was pouring in torrents, and the road, such as it was, being very slippery and heavy, I only reached the north-east coast at dark. The moon would not rise till late, there were heavy black clouds, and I was more than puzzled how to find my way.

To add to my bad luck, my pony this time was a sorry beast, with his back a mass of sores. I was simply drenched with the rain that never ceased. Now and then, by the blinding flash of lightning, I could see a long stretch of sand and a line of sand-hills; I could also see the reeds bending low under the squalls, and then everything was darkness again. I was

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The Ainu women of Shari are exceedingly pretty, as they do not tattoo the long moustache across their faces, like other Ainu. Some of them have a small semicircular tattoo on the upper lip, which is not very displeasing to the eye; and in some cases is even becoming. The girls have also given up tattooing their arms. The men are much taller than the Ainu men of other regions, and they seem to be rather ill-natured. Japanese blood can be detected in many of them, and that may account for it. While the women are prettier, the men have repulsive faces, possessing all the characteristics of purely criminal types.

One young fellow who sat for me was the very image of Robespierre in his worst moments, and an old man who sat for me afterwards would, according to Phrenology, prove to be a murderer of the first water. This gentleman was a troublesome sitter, and excelled in making the most awful faces, which were accompanied by sounds imitating those of wild beasts. The Shari Ainu build their storehouses with cylindrical roofs, similar to those of their brethren on the Kutcharo Lake.

After the heavy storm of the previous night the weather cleared up for the rest of the day, and the sunset, reflected in the limpid waters of the river, was simply magnificent. On the other side, sheltered by the sand-hills, were a few Ainu huts standing out against the brilliant red and yellow sky, and here and there a large fish jumped out of the water, leaving circle after circle of concentric rings to break for the moment the reflection in the water.

From Shari to Abashiri the road is for some distance among trees, mostly fir and spruce, and then the Tobuts Lake is reached, half of which is a mere marsh. It is picturesquely situated, and I followed its borders for about three miles, having the sea on one side, the lake on the other. The track was easy and mostly on sand. At the outlet of the lake into the sea is the Ainu village of Tobuts, access to which is to be had only by boat, as the river is extremely deep, and its current very swift.

In the proximity of Tobuts another and smaller lake, the Opoto, with its short and winding estuary, is on the left of the traveller, while a long way ahead the Abashiri rocks stand high on the horizon. A few Ainu huts are scattered along the

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Moreover, with the latter, when walking the greater pressure is forward under the foot, and their toes are turned in; while in Ainu footprints the whole foot rests on the ground, and they keep it perfectly straight, moving the two feet parallel to each other.

I have given these few points on tracking, as it will explain to the reader how I was able to find my way from one village to another miles apart, to steer for huts where I had never been, and to overcome great difficulties, which I could not have surmounted if I had not learnt the art of tracking, and so far developed my natural powers. My ponies were also to a great extent my teachers; and by a close examination of their instinct I learned that I myself possessed it, and improved on it.

Between Sawaki, or Fujima, and Poronai there is a beautiful forest of oak and hard-wood trees on the hills and firs on the higher mountains, while the shore above the sea-wash is covered with thick scrub-bamboo, which reaches a height of about ten feet.

On the sandy beach, besides a large number of whales' bones, there is any amount of driftwood.

At Poronai, which consisted of only eight huts, the Ainu had adopted an architecture for their storehouses different to that of other tribes. The walls and the roof were made partly of wood, partly of the bark of trees. Heavy stones were placed on the roof to prevent it from being blown away during the strong gales so frequent along that coast.

The natives described the winter weather as very severe, especially during northerly winds, and they told me that some years the sea all along the coast is frozen for some eight or ten miles out, besides the drift-ice which sets in from the north and works its way along the coast as far as Cape Nossyap, in the neighbourhood of Nemuro. At the beginning of the winter this ice, probably drifted across from Sakhalin by the strong current in the La Perouse Strait, sets in from the north and works down all along the north-east coast of Yezo, filling up all indentations in the coast-line, and forming a solid mass on the surface of the water.

Seals are very plentiful on these shores as far as Abashiri,

7:Munro & Seligman D. E-4. 5 (ca. 1900-1942) 1963
AB6 Ainu AB6

INTRODUCTION

by Hitoshi Watanabe

THE AINU are the aboriginal people of Hokkaido, southern Sakhalin, and the Kurile Islands. They have been noted for their hirsute bodies, wavy hair and long heads. In 1939 the Ainu population of Hokkaido was estimated at 160,000, and there had probably been little change since 1854. There were possibly another 10,000 scattered in the other islands.

Hokkaido is an island of about 30,000 square miles, situated north of the main Japanese island of Honshu, between 41° 30′ N. and 45° 30′ N. and 140–145° E. The northern end of Hokkaido is about twenty nautical miles away from Sakhalin, and to the north-east the Kurile Islands stretch away towards Kamchatka. The climate of Hokkaido is sub-arctic; yearly mean temperature varies between 5·2° C. and 7·6° C., with a long snow season from November to May. The island is well wooded with fir, spruce, birch, oak and elm. Most of the rivers rise in a range of mountains which runs through the centre of the island from north to south. Grizzly bear and deer are found in the mountains, and salmon run in most rivers from May till October. In the past the Ainu lived mainly by hunting and fishing, and also collected wild plants and berries.

Contact between the Ainu and the Japanese is of long standing and has taken different forms. Before 1599 contact must have been limited. In 1599 Japanese who had established their headquarters in the south-western end (Matsumae) of Hokkaido were recognized as the Japanese Matsumae clan by the Tokugawa Shogunate. They were given rights of ownership in this and the adjacent area as the clan territory (Matsumae-chi). Settlement of Ainu in the area was

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INTRODUCTION

The Ainu in Hokkaido.

The Ainu are an aboriginal people living in Hokkaido, southern Sakhalin, and the southern part of the Kurile Islands (Teikoku Gakushi-in, ed., 1944a, p. 7). They have been noted for their hirsute bodies, wavy hair and narrow heads. They number about 17,000 (ibid., p. 7). The Ainu population of Hokkaido was estimated in 1940 at about 16,300 (NATORI, 1945, p. 280), a figure which has remained almost stable since 1854[1].

Hokkaido is an island of about 77,900 square kilometres (Tokyo Temmon-dai, ed., 1954, Sect. Geogr., p. 7), situated north of the Japanese mainland between circ. 41°30′N and 45°30′N and circ. 140°E and 146°E. The northern tip of the island is about 40 kilometres away from Sakhalin and to the northeast of the island the Kurile Islands stretch away towards Kamchatka. The annual means of temperature for the years 1921-1950 vary from 5.2°C. to 8.5°C. in different areas in Hokkaido (ibid., Sect. Meteol., p. 8). There is a long season of snowfall from October to May (ibid., Sect. Meteol., p. 34 and pp. 36-42) (in Obihiro on the middle Tokapchi, from November to May). The monthly mean temperatures in the island for the years 1921-1950 indicate below 0°C. for the four months from December to March[2]. Apart from some local differences, at least in Obihiro on the middle Tokapchi, this is roughly the period of base snow which covers the ground through the winter (Obihiro Sokkō-sho, 1959, p. 8 and p. 24). The island is well wooded: the southwestern part is rich in latifoliate trees represented by beech while the northeastern part abounds in coniferous forests, the representative species being firs, Abies sachalinensis and Picea jezoensis (MIURA, 1933, p. 275 and p. 278)[3]. From north to south through the centre of the island runs a range of hills and mountains the highest of which is Mt. Taisetu, 2290 metres above sea-level and in which the main rivers of Hokkaido have their sources. Among these rivers, the longest is the Ishikari (365 km), followed by the Teshio (306 km) and the Tokapchi (196 km) (Tokyo Temmon-dai, ed., 1954, Sect. Geogr., p. 27). In most of these rivers there are successive runs of salmon, Oncorhynchus masou and O. keta, from early summer to early or mid-winter (OYA, 1954; MIHARA et al., 1951). Among larger land mammals in Hokkaido are brown bear, Ursus arctos, and deer, Cervus nippon (HATTA, 1911; INUKAI, 1933, 1934 and 1952)[4]. The Ainu exploited these resources by hunting and fishing, and also collected wild plants.

11: Watanabe E-4,5 (1951-1959) 1964 AB6 Ainu AB6

[224] [136] [278] bear[35]. It grows to a large size and is of ferocious nature. The Ainu hunted for it and killed it in a positive way with spring bows and arrows tipped with poison prepared from the wolf's bane, Aconitum, and even with hand bows. The Ainu were most probably the only known people to use bows and arrows as chief implements for hunting the brown bear (WATANABE, 1953). Moreover, it seems that no people in the neighbouring areas ever hunted the [231] bear with such degree of active, organized effort as the Ainu. The Ainu habits of capturing and rearing young cubs and of their ritual killing were quite remarkable (p. 75), as was their well developed method of bear hunting. [237] [439] [433] Furs of the animal were the most important item of barter with the Japanese. Seen from the food economy of the Ainu the bear was not so important as deer or salmon. Throughout the areas investigated by the present writer, rather few Ainu hunters could bring down or capture as many as eight bears, including cubs, in a year.

The bear has a hibernating habit. In early spring in Hokkaido the bear gradually came out of its den and, tracing chiefly the ridge where the snow melts earlier, came down to the lower hills and the level plain where food [137] could be found early. In autumn the bear went about in search of nuts and berries growing in plenty by the mountain streams. It grows very fat during the autumn. When snow came, the animal began to retreat upstream to the depth of the mountains, where it went again into hibernation in its den. Zoological data on those habits of the brown bear in Hokkaido have been given by HATTA (1911) and INUKAI (1933)[36].

In Hokkaido, hibernation dens of bears were found in comparative abundance in those rugged mountain districts where rivers have their sources[37]. The hibernation centres as known to the Ainu were distinct from the winter quarters of the deer even in the same river valley. These latter developed on the strip of lower hills mostly wooded with firs and lying on each side of a river valley (Notes 3, 4 and 33). The tracks for the seasonal and local migration of the animal, known by the Ainu as *noru* or *chikushiru*, were more concentrated, mingled and permanent on the ridges and in the small glens nearer to the hibernation centres. Farther away or downstream, they were more scattered and less stable. Moreover, the bear is non-gregarious; its tracks were narrower and less distinct than those of the deer which is gregarious.

[825] [342] With full knowledge of their game, the Ainu selected bear hunting grounds in those source areas of rivers where there were hibernation centres (Note 36, f) and in each ground a hut was built for hunters to pass each season. These hunting grounds lay farther from the settlements and more interior than the deer hunting grounds (Fig. 8 and Map 2). Though much fewer, bears could be found without the source areas; if found, they might be caught

11: Watanabe E-4,5 (1951-1959) 1964 AB6 Ainu AB6

by hunters in chase of deer. Such an act, however, must be distinguished from the regular and organized bear-hunting under consideration. Bear hunting was practised in two separate seasons, spring and autumn. No regular bear hunting was practised in the time when their furs were summer ones (Note 36, a and b). In each season bear hunters formed a party and went to stay at the hut away from their homes. The spring hunting, *paikaru iramande*, began at about the time when the mountain snow became hard enough to walk in and bear cubs had been given birth in the dens (Note 36, c). Earlier in spring before hunting with spring-bow began, they carried out raids on the dens while still the inmates lay in hibernation. After building up a wooden palisade to blockade the entrance of the den, they stirred up the adult animal in the den to come out and shot it with hand bows and poisoned arrows. After killing the parent bear they captured the young cubs left, which they took home to bring them up. As the mountain snow began to melt, the hunters started hunting bears coming out of their dens by means of spring bows set on their tracks mainly on the ridges where the snow melts earlier. The season came to its end at about the time when most bears had left their dens (Note 36, a). So far as hunters from the upper Tokapchi are concerned, most of them returned home once after their raids on bears' dens, stayed there until about the time when bears began to come out of their dens and then went back again to the mountain huts to hunt with spring bows. The season of autumn bear-hunting, *chuk iramande*, covered a period between the time when bears began to retreat to their dens and the time when almost all the bears had finished retreating (Note 36, b). In this season spring bows were set on the tracks usually along the small glens where foods for the bear, such as nuts and berries, were plenty. They hunted the animal with hand bows as well and some hunters chased bears even to their dens. The date of the retreat is delicately influenced by the conditions of snow-falls of the season, so the hunters used to enter mountains at a much earlier date than expected.

Collecting of Plants.

Major items of plants collected by the Ainu were as the following. After each Ainu and scientific names its place of occurence and the parts used by the Ainu are given[38].

Food plants:

Ainu Names	Scientific Names	Habitat	Parts Used
1. Eha	Falcata japonica	Roadside and grassy meadows	Legumina under the ground
2. Mukl	Codonopsis ussuriensis	Woods and grassy meadows	Roots

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	Ainu Names	Scientific Names	Habitat	Parts Used
3.	Pukusa	Allium victorialis	Shady woods	Young leaves
4.	Korokoni	Petasites japonicus	Common	Young stalks
5.	Soroma	Osmunda cinnamonea	Wet places	Folded leaves
6.	Shikerepekina	Spathyema foetida	Wet places	Young leaves
7.	Pukusakina	Anemone flaccida	Half-shaded woods	Young leaves
8.	Tuwa	Pteridium aquilinum	Open or half-shaded places	Folded leaves
9.	Ukurukina	Hosta japonica	Open or half-shaded, somewhat wet places	Young stalks
10.	Trep	Cardiocrinum Glehni	Shady woods	Bulbs
11.	Pui	Caltha Barthei	Open stream-side	Young leaves and stalks
12.	Ninum or niseu	Juglans manshurica	Terrace along streams	Nuts
13.	Shikerupeni	Phellodendron amurense	Deciduous woods	Fruit
14.	Hat	Vitis Coignetiae	Woods	Berries
15.	Kutchi	Actinida arguta	Woods	Berries
16.	Setara	Malus baccata	Sunny places	Fruit
17.	Shiuri	Prunus Ssiori	Woods	Fruit
18.	Komni	Quercus dentata	Hills and plains in coastal regions	Nuts
19.	Peroni	Quercus crispula	Hills and mountains	Nuts
	Plants for raw materials:			
20.	Sariki	Phragmites communis		Stalks for roofing, walls and receptacles (*rusa*)
21.	Shiki or ki	Miscanthus sacchariflorus		Stalks for matting (*aputuki*) and torch for salmon fishing
22.	Shikina	Typha latifolia		Stalks for matting (*toma*)
23.	At-ni	Ulmus laciniata		Bast fibres for clothing (*attush*)
24.	Tat-ni	Betula spp.		Bark for receptacles (*yaru*), torch and spills
25.	Suruku	Aconitum		Roots for arrow poison
26.	Kap-hai	Laportea bulbifera		Bast fibres for thread
27.	Hu-hai	Celastrus orbiculatus		Bast fibres for fishing-nets

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824
[285]
[285]
[283]
[278]
[283]
[283]

11: Watanabe E-4,5 (1951-1959) 1964 AB6 Ainu AB6

In spring when the snow had disappeared from the plains, the Ainu set to work collecting wild plants. Their work continued incessantly and with persistence till it was autumn when dog salmon began ascending the rivers. Of the species listed in the chart, Nos. 6, 9 and 19 were especially important as food for bear cubs kept in their homes. Most of the plants collected were dried and stored away in sufficient quantities to last the winter. During spring and summer all varieties with edible leaves, stalks, or roots which the Ainu needed were taken in. In summer *trep* roots were chiefly collected. Those groups that did no farming as in Otopuke gathered these roots with hardly a day's rest during the season. The roots were made into starch for storage. On the other hand, those groups that did some farming (p. 41) seem to have gathered roots with less frequency and in smaller quantity.

In autumn, fishing and hunting activities of the Ainu reached their climax in preparation for the approaching winter. But even at this season certain kinds of edible plants such as nuts, fruits and berries, were collected, though not in such quantities as would last any great length of time. A few varieties of nuts, for instance, acorn and walnut, were exceptions.

The greater part of plants for raw materials were also gathered during autumn, a task in which women again played a major role. In this manner, when base snow covered the ground, the Ainu had completed all their collecting activities. All these activities were arranged in season, so that they were adapted to the ecology of plant life. On the basis of vegtation[1] the Ainu classified the different parts of their land into the following types as forming their main collecting grounds.

Types of Land	Ainu Term	Plants Mainly Collected
Woodland on river bank	*kenashi*	3, 5, 7, 9, 10, 12, 14
Woodless field on either river bank or river terrace	*nup*	1, 2
Oak wood on river terrace	*kommi tai*	1, 2, 3, 8, 13, 18
Woodland by the side of streamlets on river terrace	*nitai*	6, 9, 10, 11, 12, 13, 14

Numbers correspond to those associated with the plant names cited in the list.

The terrace on which the *kotan* stood and its adjoining river bank provided the collecting grounds for their food plants (Fig. 8). Here also were found flora for raw materials, fire-wood, and almost all other plants, excepting a few special items like Ulmus laciniata for clothing or Aconitum for arrow poison. The former species were usually found distributed in plenty and collected in the mountains in the upper reaches of a river (p. 66). Aconite

1. [Errata: the word "vegtation" should read "vegetation". Cf. errata sheet, p. 164-A--Analyst]

11: Watanabe E-4,5 (1951-1959) 1964 AB6 Ainu AB6

Sources of foregoing figures, with notes (Hokkaido-chō, ed., 1937, Vol. 7, pp. 144-145; p. 149). 161 162

1804: based on 'Ezo Zakki' (Miscellanies on the Ainu). Under East Territory an addition was made of a certain number of houses with a population of 526 at six 'Basho' on the Kurile Isls. Surveys of West Territory and Saghalin are extremely inaccurate; figures for areas north of Rumoi seems to be mostly conjectural and below the actual numbers. 127

1822: based and emended on 'Ezo Kokō-hyō' (A Table of Ainu House Distribution), 'Ezo Zakki' and other books. No information is avilable for Matsumae clan territory. Incomplete figures for Shikotan Isls. in East Territory (houses, unknown; population, 92) and Kamikawa in West Territory (houses, unknown; population, 92) and Kamikawa in West Territory (houses, 75; population 527), have been omitted.

1854: based and emended on 'Ezo Kokō-hyō', 'Ezo Zakki' and other books. Additions were made into East Territory of 96 houses with a population of 377 at six places on the Kurile Isls.

1873: based on 'Kaitaku-shi Jigyō-hōkoku' (the Business Reports of the Commissioner of Colonization).

(2) Monthly mean temperatures (C.) for 1921-1950 in different areas in Hokkaido (Tokyo Temmon-dai, 1954, Sect. Meteol., p. 8). 132

	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	Annual Mean
Hakodate	−3.4	−2.8	0.4	6.1	10.6	14.7	19.7	22.4	18.0	11.9	5.5	−0.7	8.5
Urakawa	−3.5	−3.2	−0.4	4.3	8.6	12.6	17.5	20.3	17.1	11.7	5.5	−0.8	7.5
Asahikawa	−9.4	−8.4	−3.6	4.0	10.7	16.0	20.9	21.2	15.5	8.6	1.4	−5.0	5.7
Obihiro	−9.8	−8.9	−3.2	4.3	10.0	14.0	18.8	19.7	15.6	9.0	2.1	−5.4	5.5
Kushiro	−7.1	−6.7	−2.5	2.8	6.8	10.7	15.4	18.2	15.2	9.7	3.5	−3.3	5.2
Suttu	−3.5	−2.8	0.5	5.5	10.1	14.2	19.1	21.2	17.9	12.1	5.3	−9.3	7.6
Sapporo	−6.6	−5.1	−1.4	5.3	10.7	15.3	20.1	21.7	18.4	10.2	3.6	−3.0	7.4
Uhoro	−5.7	−5.4	−1.8	4.3	9.3	14.0	18.8	20.7	16.5	10.6	3.8	−2.4	6.9
Wakkanai	−5.8	−5.8	−1.7	3.7	8.3	12.4	17.0	20.4	16.5	10.5	3.1	−3.3	6.3
Abashiri	−6.8	−7.3	−3.2	3.3	8.3	12.5	17.5	19.5	15.9	10.1	3.2	−3.3	5.2
Nemuro	−5.0	−5.7	−2.4	2.6	6.5	9.9	14.7	16.1	15.6	10.9	4.9	−1.4	5.5

(3) So far as the crown forests in Hokkaido are concerned which occupy a large part of the island, there usually occur at the foot of the mountains latifoliate forests; halfway up the mountains, mixed forests of latifoliate and coniferous trees, at a higher altitude coniferous forests and at an altitude of about 1000 metres above sea-level such flora as the creeping-pine (MIURA, 1933, p. 282). On Mt. Taisetsu, the highest mountain in Hokkaido, and other high mountains in the central highland, the upper boundary of the growth of 137

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137 firs, Abies sachalinensis and Picea jezoensis, runs at an altitude of 1400 metres above sea-level, leaving the overlying zone to creeping-pines and grasses (INUKAI, 1943, p. 5).

13 (4) Kishida distinguishes two zoo-geographycal regions in Hokkaido: the Highland and Lowland regions. The former is represented by the creeping-pine zone and one overlying it in the Taisetu volcanic mountain range. The latter includes the whole lower regions in Hokkaido and the Kurile Islands south of Rasawo. The brown bear, Ursus arctos, is found in both of the regions, while the deer, Cervus nippon, is found exclusively in the Lowland region (KISHIDA, 1930, p. 372; KURODA, 1937, pp. 71-72 and 79). See also Note 3.

175 (5) The contact between the Ainu and the Japanese has taken different
648 forms. The following is summary made by the present writer from TAKAKURA's study (TAKAKURA, 1942).

Before 1599, the contact must have been limited. In that year the Japanese Matumae clan, which was subordinate to the Tokugawa Shognate, was established with its headquarters at Matsumae in the southwestern end of Hokkaido and with adjacent area, Matsumae-chi, as clan territory. There no residence was allowed to Ainus except those who had been living in the area hitherto. At the same time Japanese civilians were prohibited to live outside
[139] the area, that is, in the Ainu territory. The Matsumae had exclusive trading rights with the Ainu and established trading and fishing posts along the coast. They traded rice, rice wine, tobacco, salt, pans, knives, axes, needles, threads, lacquer wares, trinkets and so on, in exchange for salmon, skins, craft objects, and certain other items brought over from the continent such as Manchurian trinkets and clothing. During this period the Ainu continued to retain their independence. But in 1799, this part of Hokkaido came under the direct control of the Tokugawa Shognate for the purpose of protecting Japanese interests from the expanding Russian merchantile activities. In those days, foreign vessels, i.e. Duch, Russian, English, and French ships for explorations, were often seen off the coast of Hokkaido, and the Russian colonization of the northern Pacific became active. As a result the Japanese trading stations were turned into military posts. The Japanese established a limited administrative organization over the Ainu territory but did little to interfere in their internal affairs except as requirements of defence dictated. Trading continued as before. In 1821 the Matsumae resumed the administration of
[144] the territory and continued the same policy. The Ainu were employed by the Japanese at those coastal posts. In 1854-67 the Matsumae-chi again came
[177] under the direct control of the Tokugawa Shogunate. It seems quite reasonable to state that until 1867 the Japanese had relatively slight effect upon the life of the Ainu except through the distribution of Japanese goods among them.